

/102 cont. /

764 coffin and the women behind it. The people who carry the
604 coffin while on the way ask the deceased's son-in-law for wine
[609] to drink, without which they would not proceed. Arriving at
the burial ground the "empress' relative" throws down the torch
on the grave, and returns the grass sword to the host. The grave

pit has already been dug by men sent ahead. Now they burn
[372] oiled hemp stalks, which is called "warming up the grave."

764 A geomancer is on hand to mark out the eight diagrams /used
787 in Chinese system of divination/ with rice at the bottom of the
[791] grave, and a cock is let down into the pit to peck at the rice,
in order to divine the good and bad luck of the host's family.

[177] If the cock eats the rice on the left side, then the male mem-
bers will have good luck, if on the right side, then the female
members will have peace. If it eats in the center then both
men and women will have luck. After the coffin is laid in the

764 pit, the geomancer, holding a sheng of white, polished rice,

791 stands at the head of the coffin and scatters the rice, making
complimentary remarks. The mourning filial son and others
kneel at the foot of the coffin, catch the rice in their clothes.
After the burial, the geomancer holds a flat, called the "calling-
back-the-soul flag," and leads the procession back, and when

[774] they arrive at the bereaved family's house, everyone puts a few
grains of cooked rice in the mouth to avoid losing the soul.

764 The sorcerer, carrying a bamboo tube full of water, stands at
756 the junction of crossroads or at the main entrance and scatters
water with a broom made of green grass, uttering spells, to get
rid of the tainted air and to dispel evil spirits.

765 After returning from the grave and attending to the dispersal
of all the relatives and friends from everywhere, the host then
must provide a feast for the "torch wine and meat" men brought
along by the "empress' relative." If after they have eaten
again and again, the hospitality is still inadequate, often it
may cause "other shoots to sprout /i.e. troubles/." and cause

[605] trouble for the host. After the meal, the paternal third cousin
[604] /?/ departs, but the "empress' relative" himself remains.

/163 cont./

773 Yang Ming-lai. (1) Yen Ju-yü is of the opinion that the third

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1. Among the Miao there is a story to the effect that Yang's three brothers were the sons of a little frog, who were poisoned afterwards. (See the chapter, "Folk Tales," 1) Myths, 13) The Little Frog /not translated/.

story is more credible. However, the Yang brothers were the generals of the Sung Dynasty who subdued the Miao, and could not have won such high respect from the Miao. The present writers are of the opinion that the second story is relatively more credible. According to the Kan-chou T'ing Chih: "It is said that the mother saint met a dragon shen at Lung-ching-pa, Ya-ch'i, and became pregnant, giving birth to three marquis, who were braver than any man, and became generals." This story is identical to the story of the Bamboo King. Yen thinks that this story cannot be true, because Yeh-lang is located near today's Shih-nan, far from Wu-ch'i. But he ignores the fact that the Miao now in the three sub-prefectures mostly came from Kweichow, and the Bamboo King having a long historical relation with the Miao can therefore inspire devotion and awe from them.

(4) Ma-yang Ta Wang

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776 When a Miao has a strange sickness or comes across a strange event, he offers sacrifices to this shen, for sickness is considered to be an outer manifestation of some impending disaster. If sacrifices are not offered, a greater calamity will occur. Sacrifices are also offered in the event of a fire or of a meteor in the sky. The Miao think that fire is caused by a meteor falling in pieces, and so then they sacrifice to this shen. [753]
[731] If it falls intact on earth it becomes a coffin, and they sacrifice to Lu-pan (see later). Ma-yang Ta Wang is a wicked shen with [372]
[82]

[129 cont.]

171 nature." The reform in the Miao marriage system probably did
773 not antedate the reform in the Chinese marriage system. This
also attests to the fact that their mythologies were shaped after
the Ch'un Ch'iu period, or at least that they underwent many
changes later.

174 From these myths we can gather some material regarding
the origin of fire. We know that fire used by the primitive people
originated from natural sources, such as forest fires resulting
from lightning, fire from volcanoes, and other causes such as
spontaneous combustion of withered leaves. This kind of natural
fire was preserved and used by man. Later, man learned how to
obtain fire through artificial means and the use of fire became
more extensive. There were two methods of obtaining fire, one
by striking an object and the other through friction. Which of
these methods came first is a question not yet satisfactorily
solved. American anthropologists have abundant material from
the American Indians to show that the method of friction pre-
ceded the method of striking. According to the mythology of
174 the Hua Miao, fire was obtained by hitting a piece of iron against
372 a rock, which is clearly the method of striking. Of course it
does not have to depend upon a piece of metal. In fact the
making of fire through artificial means long antedated the iron
age. Flints hitting each other could always yield sparks of fire,
and the story of the metal piece was evidently introduced later
by the Miao. In any case they provide an evidence that with the
Miao striking preceded friction in making fire. At the same
time it illustrates that the development of fire varied with locali-
ties, and did not necessarily follow a definite procedure as held by
the classical school. This is a point in anthropology worthy of
our attention.

114 (This article was first published in the "She-hui hsün-k'an"
[Social Studies, a publication appearing every ten days], Nos.
4-5, of the Kwei-yang Ke-ming Jih-pao [Kwei-yang Revolu-
tionary Times], May 19, 1938, and has been slightly revised
in its present form.)

/166 cont. /

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The spirit of fire is called tǎ hǒ lǔ pín. It is his function to take care of the fire. He would feel offended if one were to step over a fire; and he would take revenge in such a case by sending a tiger that would devour the perpetrator. Telford (1)

Page 133.

reports that the Meau and the Yau in western China, in the region of Tschien /167/ Hung in Yunnan, believe in a bush spirit, Pe Tum Moi. Anyone who goes into the bush, especially to fetch water or firewood, has to be wary of him, because in the daytime this spirit changes into a frog, which, if it is put in a cage, disappears during the night. It is said that Pe Tum Moi commonly appears to human beings in the shape of a tiger that devours men and horses.

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I discovered a pair of spirits that appear only at the birth of a child. Corresponding to the fact that this pair only has a joint effect, it also has only a joint name: me yén.

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The spirit sū kǎn is able to increase money and property. Many Meau and all shamans erect a small altar for him in their houses. In addition to the helpful spirits already mentioned, there are a great many of them for the most varied spheres.

What superhuman capacities these spirits have over and above the familiar activity, however, is unknown to the people. Individual spirits for individual persons are in any case in the minority, and there are no tutelary spirits that have to attend to a single person, so to speak.

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Lajonquière (1) writes of "evil spirits that may enter the

II. p. 313.

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human body in order to cause sickness. They live in the interior of the earth. They are the souls of the beheaded or of the unburied dead." In Thailand I was unable to find confirmation of this conception, which can probably be traced back to Chinese influence. I discovered in general that the Meau in Thailand

This fireplace is

354 /300 cont./ the place of the father of
 [512] the house; he rests here when he smokes his pipe after the
 [592] work is done. /301/ he sits here with his sons when there
 [574] is something to be talked over. he receives strangers here,
 and there is talk, laughter, and singing here. often until
 [372] midnight. The fire blazes, leaps, and crackles day and
 342 night. Savina (1) describes a small room with a hearth that

1. II. p. 192.

[574] serves as a kitchen and is found next to the large living
 room in which the guests are received. He further
 describes at the same place a living room for guests as
 follows: "The room at the other side of the central room
 contains one or two beds and a hearth. Here the guests
 512 are lodged and this is where the men retire after the even-
 462 ing meal while the women wash up and put the children
 to bed. Soon the entire family assembles there. The men
 smoke, chat and laugh, chop grass for the horses, split pine
 roots for fuel, plait carrying baskets, make handles for tools,
 and do similar work. The women break up hemp, sew,
 weave, and repair old clothing. At the end of the evening,

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 [512]



Figs. 119-122

Firemaking apparatus of the Meau.

Fig. 119. Iron, 1/nat. size. Fig. 120. Flints,
 1/2 nat. size. Fig. 121. Little stick of wood,
 1/2 nat. size. Fig. 122. Bamboo container,
 [415] 1/5 nat. size.

Miao AE5

/301 cont. /

372 one never forgets to cover the fire with ashes in order to keep
[512] it going until morning."

342 The division of space, therefore, corresponds approxi-
mately to that described by me, although the houses described
by Savina seem to have more interior walls.

372 Fire is made with the help of flint and iron (Figs. 119
and 120). The tinder ignited by the sparks is blown on with
the mouth. A bamboo tube is used to kindle a larger fire;
I never saw firefans in use anywhere. /Figs. 119-122 appear

[354] here. / Neither hearth nor fireplace has a smoke vent, so the
smoke fills the interior until it slowly escapes into the open
air through the gaps in the side walls.

[415] The objects needed to make fire are kept in a small bam-
boo container (Fig. 122). They are iron (Fig. 119), flints
(Fig. 120), tinder (beaten bast of a certain tree), and a
small stick of soft wood (Fig. 121) to start the fire. Such
complete /302/ fire-making apparatus represents a very

[511] valuable object and is carefully stored away. Not every adult
[439] has the fire-making apparatus. Matches are also used, but
[177] very sparingly, since they are bought from traders who appear
only once a year. The firewood is piled up in great heaps
against the outside wall of the house, but it also lies around
in various places in the living room itself.

415 The grain mortar is built into the cooking and living
room (see Fig. 139, the chapter, "House Furnishings, House-
hold and Kitchen Utensils"). The wooden mortar is sunk
completely into the floor. The movable lever arm of the
pestle rests between two posts driven into the ground. At the

[511] end it has a treadle for foot operation. A grain mortar (Ill.
96*) is found in almost every house, as well as in the larger
rice fields, and can also be operated easily by the children.
/Figs. 123-126 appear here. /

352 Furniture to sit on is owned only by a house-father with
511 a large family. In many houses, to be sure, there are parking
[516] benches or small tables for offerings, but the family sits in

1 [see cat. 116, p645 - ANALYST]